

THE CHURCHES.

First Presbyterian.
Rev. George L. Curtis, Pastor. Sun-
day services: Morning worship 10.30
Sabbath-school, 12.10. Christian Ende-
avor, 7.00. Evening worship, 7.45 o'clock
Prayer-meeting each Wednesday night

Westminster Church.
Rev. George A. Paul, Pastor. Divine
Worship at 10.30 A. M. and 7.45 P. M.
Sunday-school at 12 M. Young People's
Prayer Meeting at 6.45 P. M. A cordial
welcome to all.

First Methodist Episcopal.
Rev. Dr. Jesse L. Hurlbut, pastor.
Church Services at 10.30 A. M. and 7.45
P. M. Sunday-school at 12 M. Vespers
service Epworth League at 7 P. M.
Wednesday evening, Prayer Service at
8 P. M. Sunday afternoon at 3 o'clock
Junior Epworth League.

German Presbyterian.
Sunday services: Preaching by the pas-
tor, Rev. Emil J. Buttinghausen, at
10.30 A. M. and 7.30 P. M. Sunday-school
at 2.15 P. M. Prayer-meeting, Tuesday
at 8 P. M. Young People's Society, Fri-
day, at 8 P. M. Young Men's Christian
Association meets on Thursday eve-
nings at 8 P. M.

First Baptist Church.
Rev. Fred W. Buls, pastor. Sab-
bath preaching services at 10.30 A. M.
and 7.30 P. M. Sunday-school at 12 M.
Young Men's Prayer and Song Winner's
Circle, Sabbath at 6.45 P. M. Christian
Endeavor meeting Tuesday at 8 P. M.
General Prayer and Conference meeting
Wednesday at 8 P. M. Junior Endeavor
Friday at 3.30 P. M. Everybody wel-
come. All seats free.

Glen Ridge Congregational.
Corner of Ridgewood Avenue and
Clark Street. Rev. Elliott Wilber
Brown, D.D., pastor. Sunday morning
worship at 10.45; Sunday-school, 12 M.;
Young People's Society of Christian
Endeavor, 7 P. M.; Evening worship at
7.45; Church prayer-meeting Wednes-
day at 8 o'clock.

Westminster M. E. Church.
Rev. S. Trevena Jackson, Ph. D., Pas-
tor. Devotional Meeting, 9.30 A. M.;
Preaching, 10.30 A. M., subject, "Good
Character." Sunday-school at 1.30 P. M.
Epworth League, at 6.30 P. M. Preach-
ing at 7.30 P. M., subject, "Does Death
End All?"

Church of the Sacred Heart.
The Rev. J. M. Nardello, pastor.
First Mass, 6.30 A. M. Mass and sermon,
8.30 A. M. High Mass and sermon, 10.30
A. M. Sunday-school, 3 P. M. Vespers
service, 5.30 P. M.

East Orange Baptist Church.
Prospect Street. Services at 11 o'clock
A. M. and 7.45 P. M. Sunday School at
1.30 P. M. Prayer-meeting at 7.45 Fri-
day evening.

Montgomery Chapel.
Wilson S. Phraner, Superintendent.
Preaching every Sunday evening at 8
o'clock. Service of Song at 7.45 P. M.
Sunday-school at 3 P. M. Young People's
meeting at 7.15 P. M.

During the week the gymnasium and
reading-room will be open for men and
boys on Monday, Tuesday, Wednesday
and Saturday evenings from 7.30 to 10
P. M. and on Saturday afternoon from
1.30 to 5.30 P. M.; for ladies and girls on
Thursday evening from 7.30 to 10 P. M.
Montgomery Chapel Cadets will drill on
Friday evening.

Unity Church (Unitarian).
Unity Church (Unitarian) Church
Street, Montclair. Rev. Edgar S. Wiers,
pastor. Morning service at 11 A. M.
Rev. Arthur H. Grant of Elizabeth, N. J.,
will preach on "Laying Down Bur-
dens." Sunday-school at 9.45. Subject
of Conversation Class, "Ethical Culture
and the Idea of God." J. G. Phelps
Stokes of New York will speak under the
auspices of Unity Club Wednesday eve-
ning, November 21, at 8 o'clock. Ad-
mission free. All invited.

Christ Episcopal.
Corner Bloomfield and Park Avenues.
The Rev. Edwin A. White, rector.
SUNDAY SERVICES:
Celebration of Holy Communion, 8 A. M.
Sunday-school, 9.50 A. M.
Morning prayer and sermon, 11 A. M.
Choral Even Song, 4.30 P. M.

Church of the Ascension.
(EPISCOPAL).
Montgomery and Berkeley avenues.
The Rev. H. P. Borschley, in charge.
Sunday services: Holy Communion,
except first Sunday in month, 8 A. M.;
first Sunday in month, 10.30 A. M.;
morning prayer and sermon, 10.30 A. M.;
Sunday-school, 3 P. M.; evening prayer
and sermon, 8 P. M.

Bloomfield Mission.
Glenwood Avenue, near Centre. Sun-
day-school at 3.30 P. M. Gospel service
on Sabbath evening at 8 o'clock.

Silver Lake Union Chapel.
Franklin street, corner Belmont ave-
nue. Sabbath services: Sunday-school,
8 P. M. Preaching, 8 P. M. Week-day
prayer meeting, Thursday evening 8
P. M. Everybody welcome.

BROOKDALE REFORMED.
Rev. W. E. Bogardus, Pastor. Sun-
day services: Sabbath school at 9.40
A. M.; preaching services at 10.45 A. M.;
Christian Endeavor at 7.15 P. M.;
preaching services at 8.00 P. M. Prayer
meeting on Wednesday evening at 8.00
o'clock.

BROOKDALE BAPTIST.
Rev. J. H. Brittain, pastor. Sabbath
preaching services at 11.15 P. M.; Sun-
day-school at 2.00 P. M.; prayer-meet-
ing, Wednesday at 8 P. M.

St. John's Lutheran Church.
Corner Liberty Street and Austin
Place. Rev. Friedrich Noldeke, pastor.
Services 10.45 A. M. and 7.45 P. M. Sun-
day-school at 2 P. M. Ladies' Aid
Society first Sabbath of every month
at 3 P. M. Junior Society last Thurs-
day of every month at 7.45 P. M.

Decker Anniversary.
Tuesday marked the thirty-fifth anni-
versary of the grocery firm of Charles
M. Decker and Brothers, and while
there was no formal celebration, the
event was observed in the Brick Church
store, which was appropriately decorat-
ed with flowers. Charles M. Decker,
the founder of the business, was the
guest of honor at the impromptu cele-
bration and was presented with a
handsome bouquet of roses.

A MATTER OF HEALTH



THE WAYWARD CHILD.

By Rev. M. Trevena Jackson.

CHAPTER II.—RITIOUS LIVING.

Narrative Related in Watessing M. E.

Church on Sunday Evening, Nov. 11.

"Mid pleasure and palace
I held the goblet high,
Drinking its purple nectar.""We parted beneath the hanging vines
laden with clusters of purple grapes,
while the Lebanon Mountains were snow-
capped and beautiful for situation. When
leaving I heard a voice saying: 'What!
relinquish the hills from the hard, frozen
snow of Lebanon? Wilt thou depart
from the cedars, the walnuts, the olive
groves, and even your own sacred home
to wander in a far country?' 'Yes,' I
answered, 'I long to be free, to break
the restraints of home, and to hear no
longer father's pleadings.' 'Jacob, my
son, try and do better.' 'I had not gone
far when I overheard a merchant say:
'That boy has more pride and money
than brains, and it will not take him
long to spend what his father has saved.
At home I was the recipient of many such
taunts. I was like an eagle chained to
a bar on the rocks, with a voice: 'Thou
fer shalt thou go, and no farther.' But
now the chains had fallen from my an-
kles. I lifted my head toward the sky,
I had my legal portion, and was as free
as the wind to go where I pleased. I
said, 'I'm a prince; I can purchase
horses, chariots and robes, and fame
will soon follow on the wings of gold.'""On my journey I passed through the
borders where many mighty works were
being done by a new and marvelous
Master in Israel. Going through Galilee
I paused at Nazareth, went on to Sama-
ria, and was seeking for Joppa to take
boat to Tarsish. First, however, I
turned aside to visit Jericho and Jerusa-
lem. At this latter city I met a man
called Bartimeus, who was brought be-
fore the elders of the people, because he
was born blind, and some one had opened
his eyes. When the judge asked, 'Who
opened this eyes?' he replied, 'A man
named Jesus anointed my eyes and said,
'Go wash in the pool of Siloam.' I
obeyed and came seeing. I shall never
forget the expression, 'A man calle
Jesus touched mine eyes.' I observed
hosts of people were following this one,
who could heal the body, test the mind
and cleanse the heart. Among his fol-
lowers I saw a rich man's daughter,
whom I at once set my heart upon. She
was near this 'Son of Man,' and was the
very image of my own dear mother. She
lived at Arimathea. I was looked upon
as a rich young gentleman, whose father
had died, and I had fallen heir to a large
fortune, and was travelling for my health
with my servants. I bought me fine
biretta and chariots, decked myself with
the most costly garments, and sought to
win my prize by gaudy show. Meeting
his father I stated my purpose candidly,
extolled my wealth, with brighter pros-
pects at my brother's death. 'I am
willing to prove my integrity by remain-
ing here a time, which you will not con-
sider needful,' I said. The father keenly
looked me over and spoke: 'Silver and
gold, garments and glitter are no signs
of strong character, young man. One
may be rich in this world and not rich
in God. I have heard a Great
Teacher say, 'Lay up for yourselves
treasures in heaven.' Wealth, if you
are its master, may lift you to the stars,
but if it has mastered you it will crush
you to the soil, and leave you wounded
and helpless. The ministry of money
makes mortals mighty. Forget it not!
Forget it not!""I saw at a glance her father had been
with Jesus, for he had much the same
message as my mother, who said: 'I fell
at His feet and heard Him say, 'Woman,
thy sins are forgiven thee; go in peace.'
I confess that it brought me to my
mother's soul, but I was not seeking
such rest. I wanted pleasure, and that
which would bring it, gold. I knew if I
could win the woman I sought her father,
who was rich, would bestow a good por-
tion upon her, and we could spend our
time in luxury.""When I met her father again he
said: 'Young man, I have seen your
idleness and know your heart. I am
Joseph of Arimathea, and am looked
upon as its richest citizen. Because I
have been made a steward of many
things, have I a right to waste my time
and talents in idleness? The law of
my home is work. The beauty of my
home is sobriety. The life of my home
is simplicity. The light of my home is
the morning star. The hope of my home
is in God. The sacredness of home is
the marriage tie. Wedlock is honorable
and is not to be entered into unduly.
I, but wisely, sincerely, and adaptably.
It was said by one whom we hold dear:
'Man shall leave his father and mother
and cleave to his wife, and they twain
shall be one flesh.' But with regard to
you marrying my daughter, I am not
sure of your adaptability, one for the
other. Son, I will pine and die who must
live together when they have nothing in
common. Your wealth and my child's
portion can never unite hearts, or make
home a paradise. Your wealth would
never bring my daughter happiness, apart
from character. We heap up
riches and know not who shall gather
them. The wealth of others is often
put into bags pierced through with holes.
My daughter is noted for her good judg-
ment, and the matter will be presented
for her consideration.""I left the home encircled by vines
and rich with the breath of the spikenard,
very doubtful of my victory. I was
afraid some one had relented my wayward-
ness. I was puzzled that those of great
riches should be friends of one who had
called himself the 'Son of Man.' I had
learned the rich man was noted for his
silent tongue and eloquent deeds. He
was termed the 'Generous Joseph.' In
harvest time he always ordered the reap-
ers to let fall handfuls on purpose for
the gleaners. One of his stewards had
unjustly treated one of the tollers, and
was himself put out of office. He de-
clared, 'I never oppress the hireling,
and those in authority must be just to
the one who earns his bread by the
sweat of his brow. Just dealing must
be dealt to the poor and rich alike.'""I saw in him the great rich man who
looked upon himself as a steward of
God, to wisely use the means in his
hands for the uplift of those who were
not so fortunate. I wanted to win the
daughter with the idea that a just man
would be very liberal in giving out his
portion to her. I was inspired with the
idea, and I panted for the day when I
could claim her wealth.""I had not spoken to her, but I saw
her face as she sat under a cedar tree
watching the workers cut the new
tomb of the liberal in giving out his
I saw her robed in a mantle of crimson
at the feet of one whom they called the
Christ. I watched and saw her drink in
the sunshine of His face, and her eyes
were stars of hope. My heart said:
'That's the Messiah, God's only Son.' It
dipped into his language in her eye:
'Can I reclaim him? Can I restore to
him the ideas of a better way, and a
truer life? I may not, but there is one
who is able to save to the uttermost.'""I resolved to be steady, sober, and
wise for a time, at least. I gave up the
wine cup. I left my old friends. My
outward life was better; but within I
was only thirsting for the day when I
had won my prize, to carry out my plan
of a life of pleasure. If she could win
me to a life of sober and true life, I
would be able to save to the uttermost.""But," said the mother, "I do not like very much
young men who make such a display,
and we do not know the story of their
lives. The Master smiled on him. I
know that is ever His feeling toward the
lost. When one is down, God's help is
precious, and that so often comes through
the divine in us. I know that Jesus
loves the rich young man, and would
lead him away over the rugged road, by
night or day, if but one soul was looking
toward the light.""When she spoke to the Master about
uniting her life to mine, the reply was,
'He hath yet a heart of stone. He seeks
not the new life from above; he is not
placing himself in God's way for God's
work. He is not in deep love with you-
but with your wealth, your position, his
straying soul, who has not yet come to
himself. 'Be ye not unequally yoked
together.' Love is not where it does
not. Life is not when it agrees not.""Guided by wisdom and truth, she
took her young lion going
over barren hills seeking food and find-
ing none, furious at the scent of blood,
rushing upon the Arabs in the vale—find-
ing a greater foe than hunger, the gir-
ling sword, the arrows thrust. Thus I
went from bad to worse, until by gam-
bling I arose to find myself short of every
possession. I even gambled away the
ring my sacred mother gave me, and
went to ask myself, can one fall so low
as to sell his soul and body for that
which satisfieth not?""I threw myself down on the bank of
a river, weaned and bruised. I cried:
'My God! What has brought me to this?'
A voice replied: 'Rituous living, gam-
bling, carousing, gambling, and being a
spendthrift. There I was with
out money, friends or bread. I would
not starve; I could not beg. The voice of
work awoke within my soul, and sung
its music to my life, its redemption to
my body, its activity to my mind, its
glow to my heart, as I lay fast asleep,
with my whole past life a flame, and my
angel mother bending, touched again my
forehead and said: 'My wealth, my way-
ward child! One prays for thee beneath
the vine to-night, but your only hope,
my troubled boy, is in work, work, work.
Inactivity is death; ritious living is
hell. I must go; the morning breaks.'"15 Per Cent
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